

The True Witness

AND
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MONTREAL, FRIDAY, AUGUST 4, 1871.

ECCLESIASTICAL CALENDAR.

AUGUST—1871.

Friday, 4.—St. Dominic, C.
Saturday, 5.—St. Mary ad Nives.
Sunday, 6.—Pentecost after Pentecost.
Monday, 7.—St. Cajetan, C.
Tuesday, 8.—St. Cyriacus and Comp., M.M.
Wednesday, 9.—Vigil. St. Peter in chains.
Thursday, 10.—St. Lawrence, M.

NEWS OF THE WEEK.

The mystery of iniquity is still in Rome. The unfortunate man who, excommunicated from the Church, persists in styling himself the monarch of Italy, seems to riot in the excesses of his depravity. Against the occupation of Rome, by the soldiers of Piedmont, the Pope has again protested. The absurdity of the Guarantees, offered by Victor Emmanuel to Our Holy Father, is apparent in the facts that it is with danger to their lives that the priests of God offer the Holy Sacrifice; that Catholic gentlemen are subjected to gross indignities if they manifest the slightest regard for the Church as represented by the Pope; and that the pretended parliament of Italy is a downright infidel assembly, and therefore inimicere towards the Holy See. The fact is, Victor Emmanuel cannot guarantee anything to the Pope; but if the Holy Father accepted the guarantees he would be in reality guaranteeing Victor Emmanuel. The free-living King of Piedmont is but hastening his own downfall. In a temporal point of view he has chosen sides with those who most assuredly will crush him, and in a spiritual one, he knows, and we know, that the prayers of two hundred millions of Catholics are daily storming Heaven, asking for his downfall and for the restoration of the Pope. So be it.

A telegram dated July 26th says that the Holy Father delivered an important speech before the Roman Academy, in which he explained such matters in the Syllabus and in the dogma of Infallibility as were obscure to the deputation. This may be true, but the subjects referred to were so plain that the necessity of explanation is not apparent. It is reported that the Holy Father declared that comments on the decisions of the Council were superfluous. The Tyro-Maronite and Greco-Melchite patriarchs; the Greco-Melchite archbishop of Aleppo and thirteen Hungarian bishops have forwarded to Rome, their submission to the decree of the dogma of Infallibility. The Holy Father has congratulated Mgr. Guibert on his elevation to the Archbishopric of Paris.

The trials of the Communists in Paris are proceeding rapidly, and fresh arrests are made daily. The existence of these pests of society, demands firmness on the part of the Government. They must be treated in a manner that will deter others from following in their bloody footsteps. The acceptance of the resignation of M. Favre is confirmed. The Duc d'Aumale is contesting Clermont in the Assembly. On the 26th ult., the inhabitants of St. Cloud, petitioned the Assembly, asking reimbursement for losses sustained by the burning of 600 houses after the armistice. Gambetta, has laid before M. Thiers, a plan for the reorganization of the army. It is said that it meets the approval of Marshal MacMahon. The deputies of the Left and of the extreme Left have failed in effecting a coalition. Such a coalition can only be formed by the deputies of the Left acting logically and accepting in their fulness the views of the extreme Left. In all probability the Revolution must run its unholy course and the Left and extreme Left as instruments of the Revolution are retarding its progress by disunion. The worst must come in a short time, for on the 30th ult. in London, the police were obliged to disperse unruly gatherings in Trafalgar Square. One Communist flag was seized. Thus the punishment of sinning nations is effected but we pray God, to

preserve England, if it be, His Holy Will, from the excesses of revolutionary madness and to grant her children the grace to see and embrace the truth in His Church.

The reports of the prevalence of plague and destitution in Persia, are warmly denied by the Persian Minister in London. Native disturbances having been reported at Canton, Her Majesty's government has despatched a gunboat to protect British residents there.

The noble Catholic Sovereign of Brazil has been created a Knight of the Garter by Her Majesty.

THE NATIONAL PRISON ASSOCIATION.—ITS ORIGIN, OBJECTS, AND WORK.—This is the title of a pamphlet, drawn up by the above named Association, Incorporated by Act of the State of New York Legislature, and addressed to the press throughout the country, with a request to notice.

The object of the Association is three fold: 1st. "To procure the amelioration of the laws in relation to public offences, and offenders, and the modes of procedure by which such laws are enforced. 2nd. The improvement of the penal, correctional, and reformatory institutions throughout the country; and 3rd. The care of, and providing suitable and remunerative employment for discharged prisoners, and especially such as may or shall have given evidence of a reformation of life." As the Association dates only from Oct. 1870, it is no imputation on it to add that as yet its "work" is nil.

It will be seen from the above announcement of the object of the Association, that it proposes to deal with and solve, the great social problem of the age. For as its object is "the repression of crime," so it must first try and remove the cause of crime; especially of those crimes against person and property which come most directly under the cognisance of the civil magistrate.

Now to what are these crimes mainly due? what is their cause? The answer is obvious. To the severe incessant, and constantly increasing pressure on the means of subsistence; to the aversion of man to submit to the sentence pronounced on our first parents, that in the sweat of their brows they should eat their daily bread; to the disgust at incessant, often badly remunerated honest labor; and to the extreme difficulty which many honestly disposed members of the human family experience in obtaining any employment at all. These are the ordinary causes of crimes against person and property; the aversion to hard, honest, but poorly remunerative work, together with the desire to become suddenly rich, and to strike out a royal road to wealth. Can human legislation diminish the intensity or amount of those crime provoking causes? Can the State ensure to all its members constant, remunerative employment? If it cannot do this, the State can do but little, very little, towards "cutting off the stream of crime in the fountain," which the Association hopes that it is possible to do.

But if the State cannot do this, if it cannot ameliorate the material conditions of its subjects, it must so deal with the criminal as to convince the most reckless that no man however poor can expect to ameliorate his physical condition by crime; that the punishments which it has in store for, and will unflinchingly inflict upon, him who dishonestly appropriates the property of his fellow-man, or who assaults his person, are physically considered worse and harder to bear than aught that the honest man, no matter how low his material condition, can possibly have to endure. This may seem a hard saying, but it is a true one. Terror, dread of suffering, and the prospects of retribution, swift, stern and exemplary, are the agencies for the repression of crime on which alone the State can rely.

The reformation of the individual convict should not be the primary object of punishment, a penitentiary is not—as some philanthropic prison reformers whom we have encountered in New South Wales have contended it should be—a sort of moral hospital to which the morally dislocated, to which moral lepers are consigned, in order to have their consciences set straight again, and their moral ulcers dressed and healed. The first object of State inflicted punishment is, or should be, the protection of the persons and properties of its honest, orderly, and well behaved members; and this object is to be obtained not merely by reforming the one convicted offender, but by so dealing with him as to deter others from imitating his offences, and thereby incurring his doom. In a word, punishment should be above all, deterrent and exemplary. Reform the criminal if you can, by all means: but first of all make of him a warning to others.

As it is, our system of dealing with those criminals whom we do not hang, comprises all possible defects. It is not exemplary or deterrent by the dread that it inspires; it most certainly is not reformatory; and by injudiciously interfering with the overstocked labor market, it often operates most unjustly, and

most perniciously upon the honest workers outside the walls of the penitentiary. We take the criminal, a man in the prime of life, and shut him up for years in a large building in which he is better lodged, fed, clothed, and attended in case of sickness, and less hardly worked at all times, than is one out of a thousand amongst those who have never been guilty of crime, and who have ever striven to earn their daily bread by honest toil. It is true that the criminal is a prisoner, that he is bereft of his liberty; but apart from sentiment, wherein is he more a prisoner, or less free, than are ninety-nine out of a hundred of the working classes? Are not these, by the exigencies of their position, as much bereft of liberty as is the criminal? Are they not as much bound as he is to one spot, to one daily uniform routine of existence? If he cannot leave his cell, or the prison yard, neither can they, without incurring the risk of starvation, absent themselves from the narrow factory, or workshop to which the rising sun summons them. Yes: if modern society can boast that it is very thoughtful of, very tender to, its criminals, it must also confess that it is marvellously heedless of, and harsh towards its non-criminal members. These are those, we are told, whose tender mercies are cruel.

Let us take a case in point, of this regard for convicted criminals, coupled with a stolid disregard for those who have not yet fallen beneath the lash of the law. The Association, whose programme is before us, an Association composed, we are confident, of most excellent and well-intentioned gentlemen, proposes as one of its objects—"the care of, and providing suitable and remunerative employment for, discharged prisoners." Now, if it be within the power of any Association so to control the labor-market, so to manipulate the law of supply and demand, as to do anything whatsoever towards procuring suitable and remunerative employment for discharged prisoners—it must also have the same power with respect to the honest, and unconvicted members of society, who are often unable of themselves to find any suitable and remunerative employment.—Would it not then be better, more truly charitable, and more in the interests of society, were the Association, first of all, to see what it can do for the last-named; and thereby probably prevent them from yielding to temptation, and lapsing into dishonest courses? The quantity of "suitable and remunerative employment" in the labor-market is not unlimited, and not certainly in excess of the demand for such a commodity. Thus translated into plain English, the third article of the Association's programme means simply this:—That it proposes to take the bread out of the mouths of the honest workers, to put into the mouths of those who have been discharged from prison. Is not this putting a premium upon crime? and discouraging honest industry? We repeat it: better would it be for our philanthropists first to organize a society for the furnishing of suitable and remunerative employment to the thousands of honest workers, looking for work, but unable to find any!

Our ancestors managed these things better. Less tender of the bodies of their criminals, they were in reality far more careful of their souls, and far more just towards society at large. They punished their criminals roundly, and did not pet them. "The increase of crime which is at once a disgrace, and a danger to our age," as the Association's programme, page 6, confesses—is the natural consequence of our abandonment of the old system of dealing with crime; though of course even that had its many imperfections. Especially have we erred in that we have allowed to fall into desuetude two most excellent agencies for the repression of crime; the very best institutions—after the Gospel—ever known upon earth; to wit, the Gallows, and the Whipping Post. Less costly to keep up than the Penitentiary, these are at the same time infinitely more powerful as instruments for the protection of person, and property, and as agencies for the repression of crime. More merciful too are they than the modern, well-ventilated, Penitentiary concerning whose unmentionable abominations decency compels us to keep silence, and they have also this advantage, that whilst essentially exemplary and deterrent, they do not injudiciously and in violation of all the laws of charity, as well as of political economy, interfere with the legitimate operations of the labor market.

One thing however the Association can perhaps do, and we hope will try to do. That is, to bring about such a change or reform in the law affecting the composition of Juries, as shall make the conviction of criminals easy, quick and sure; and shall put an end to the scandalous scenes which are of such constant occurrence in the criminal Courts of New York, and the U. States, and from which we in Canada are not free.

We learn that the Cardinal Vicar of Rome has issued a prohibition to the Catholics of Italy, against reading the infamous journals, published at present in the Papal City. This

prohibition is well-timed. If it be the duty of the Press to instruct and elevate by the dissemination of principles of morality and truth—and none can deny that it is so—then the Atheistic press, published in Rome, under the auspices and in the interests of infidels and excommunicates, deserves reprobation from all, and stern condemnation from Catholics. One of the chief journals in Rome which advocates the downfall of our Holy Father is edited by a Jew. The audacity of a descendant of the crucifiers to wield an anti-Catholic pen in Rome is worthy of those who of old shouted "Away with Him." "We will have Barabbas," said the Jews of old; "give us Victor Emmanuel," says the Jew of *La Liberté*. Cardinal Patrizzi has done well in forbidding Catholics to read the journals of the Commune. The press should be free to do right, but when it enters a family to steal from it the treasures of morality, decency, truth and the Faith, then it becomes the duty of God's appointed guardians of man on earth to preserve us from its dangerous contamination.

The Catholics of the world have, with significant unanimity, protested solemnly and earnestly against the sacrilegious interference of Victor Emmanuel with the Holy See. They have protested as Catholics against the insults offered by the wretched Piedmontese King to their Father; and as good citizens of the lands wherein they dwell, anxious for the preservation of order and the maintenance of legitimate rights they have protested, believing that all recognized titles will be undermined, that Communism and robbery will be introduced, and irreligion prevail, if the most just, most beneficent, most legitimate of all existing authorities be assailed with impunity. In 1859, the Emperor of the French, concerting with a man of Machiavellian principles, bold, ambitious and without scruple—the late Count Cavour—made war upon the Austrian Nation and thus he commenced to undermine that European system, in the fall of which he has himself been crushed. That war he made in the name of Italian freedom, and the legions of France, at Solferino and Magenta vindicated their olden renown, and annihilated upon Italian soil the power of Austria. Then the brigands of Piedmont unmasked themselves before the world. They seized the territories of princes as Italian as themselves, and from the Pope, the most pacific of Kings, the most merciful of rulers, holy in his life and dear beyond expression to his faithful children all over the world, they wrested without the faintest pretext of justice the provinces of the Romagna and the Marches. Again in 1864 a convention was entered into between the French Emperor on the one hand and Victor Emmanuel on the other, by which Napoleon III agreed to withdraw his troops within the space of three years from Rome, and the Sub-Alpine King pledged his word as a king and a gentleman to protect the Pope and guard his possessions. The three years elapsed; the French troops were withdrawn, and then the world saw the measure of kingly honor solemnly pledged by Victor Emmanuel. No sooner were the French troops withdrawn, than that wicked apostle of the Revolution—Garibaldi—left his island of Caprera, and beneath the banner of hostility to the Church of God he invaded the patrimony of the Holy Father. Where then were the guarantees of the Piedmontese Government? Not only did it abstain from fulfilling its pledges, but it secretly connived at and assisted the freebooter of Caprera. Once more France sent a force to the aid of the Pope, and its valor, united with that of the gallant band of Papal troops, routed the Atheistic robbers on the field of Mentana. When France entered into that gigantic strife with Prussia which has resulted in her humiliation, she stripped the Roman States of the force then protecting the Pope. Not in secret aidance of the Revolution did Victor Emmanuel then act. Boldly and barefacedly, his armies invaded the Holy See. 60,000 men assailed the City of Peter. Its walls were shattered, bombshells were hurled in ruthless Vandalism against the palaces and buildings, its gallant defenders overwhelmed by numbers, ceased to resist at the command of the Pope, and Rome the property of the Catholic world, was occupied by sacrilegious strangers. Such was the measure of kingly honor presented by the monarch of Piedmont; such was the fulfillment of his oath. Despite treaties, in the face of every principle of right and justice, he entered Rome, and now he audaciously offers guarantees to the Sacred Prisoner in the Vatican. Against the action of the royal perjurer the Catholic world protests. It protests against it in the name of order, because no throne, no legitimate government is safe, no principle of honor, no sentiment of justice can be supposed to exist, if the oldest, most honorable and legitimate sovereignty in the world is shaken. It is but a few months since the *Times* in a leader on the treaty of '56 said, "That to accept the principle that a treaty can be denounced and violated at the will of any party to it, would be an

overthrow of public law, and the most deadly blow to the political system, under which the States of Europe, in spite of their national feuds and the jealousies and ambition of their rulers, have been able to maintain themselves at the head of civilization." Accepting the opinion of the *Times* we protest against the occupancy of Rome by the troops of Piedmont, for no property is secure if a prescriptive right of centuries is to be set at nought in defiance of treaties, of solemn oaths, and in violence to the will of two hundred millions of Catholics, to whom the patrimony of St. Peter belongs, and for whom it has been held in trust by the Roman Pontiffs.

There is still a God in Israel. To Him, the Lord of all, the Catholics of the world turn in this hour of tribulation. His solemn promises of protection were given eighteen centuries ago to the Church. "Tu es Petrus et super hanc Petram edificabo Ecclesiam Meam." The Kings of the earth may be faithless and the Communists may riot in unholy profanity. Their end is near, but the years of the Church are unnumbered for Her mission is from God. He is Her eternal Bridegroom, Her Guide and consoler to the consummation: therefore we do not fear although the world "rages against the Lord and against His Christ."

TIERRA-N-OGE.

When we read the strictures of the Protestant Press on the New York Orange riots our faith in human nature dies within us. That educated men can become so besotted by bigotry, as to be in all cases where Catholic rights are concerned so utterly unjust, is a fact certainly little calculated to strengthen our belief in the perfectability of the human race. With scarcely an exception the Protestant Press condemns the Catholics and extols the Orangemen. This is unjust. From Orangemen—from men of the Mackenzie Bowel stamp—who claim a prescriptive right to shed Catholic blood, we could expect all this. The tiger that has once tasted human blood, can never afterwards be kept from it. But from educated men, we have a right to expect better things. Let it not for a moment be supposed, that we would wish to exonerate the Catholic Irishmen of New York from blame. They are to blame; deeply to blame but equally so, if not more so the Orangemen. It is at all times a delicate distinction of ethics to determine, which is the more to blame, the man, who goes through the fair, trailing the tail of his coat, or the man, who accepting the challenge "to be in for a ruction," knocks the challenger on the head. Judged by the doctrine of Christian perfection the Catholics of New York did wrong. When they were struck upon the right cheek by the Orange fist, they should have turned the left, they should have allowed the tail of the coat to trail on. Judged by the impulses of human nature, when they received the insult, they acted only humanly in treading on it. But there is not surely one law for the Catholic and another for the Orangeman. Christian perfection—may the commonest dictates of our nature teach us to withhold anything which will be a known insult to our fellow-citizens. Tried by this standard, what was the conduct of the Yankee (for remember they do not even claim to be Irish) Orangemen? The New York Grand Master interviewed by the *Sun* reporter acknowledged that he was not Irish nor of Irish descent. What then was the conduct of these Yankee Orangemen? Simply outrageous. Not even can they claim the rights of Irish Orangemen. An Irish Orangeman appears, by lapse of time and the aid of English bayonets to have acquired a prescriptive right to insult and slaughter the Irishry. Year after year has the Orange Moloch devoured its hecatomb of Irish Catholic victims until the world has become so inured to the sight, that like the delicate ladies of Pagan Rome it claps its hands at the bloody spectacle and would become mutinous were it deprived of its annual sports. But with Yankee Orangism—if such an anomalous term can be admitted—it is far otherwise. Where is their prescriptive right to insult and slay? Mackenzie Bowel our Canadian Grand thinks they have a perfect right to do so. His enthusiasm and that of Belleville was intense he tells us, when he heard that the Orangemen of New York were determined to walk in spite of all law and order. But this is Irish Orange ethics which time and British rule have allowed him to maintain. But these Yankee Orangemen—where is their right? When did Yankee Orangism constitute the Church-by-law established? When did Dutch William ever usurp their throne? Before the American war, they might have claimed under the constitution the sacred right "to whop their own nigger" but the war has changed all that. "Nous avons change tout cela." There are none but freemen now on American soil. It is only under British rule, that Orangism can ever acquire this prescriptive right to whop (and slay) the nigger. To us the whole matter appears to be in a nutshell. Without such a prescriptive right as that long ago acquired by Irish Orangism have Yankee Orangemen a right annually to insult and bully and challenge their Catholic Irish